

# Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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## Miscellaneous.

*From the Pastor's Journal.*

### RECOLLECTIONS OF A PASTOR.

"There is a friend of mine," said one of my flock to me, "with whom I should wish you to have some religious conversation. She will visit me soon, and if possible I will give you information of it." But why do you wish me to converse with her in particular? "She is the daughter of a Christian mother, and was educated in the right way; but has left it for the Universal doctrine." Other explanations were given, and I consented to converse with the young lady, at some convenient time. Several weeks passed away, and I heard nothing more of the matter, until I called upon the friend who had made the above request, and found the subject of it at her house, on a social visit. Two or three other young ladies were present; which, though I remembered my consent to converse with her on the subject of personal religion, seemed to render it inexpedient to say any thing on the subject of Universalism. I however watched my opportunity of introducing some thoughts respecting the importance of laying up for ourselves, in youth, a better treasure than this world contains; with such reference to the absolute necessity of repentance and conversion to God, as crossed the track of her belief. She was a young lady of great promptness, as well as of strong native sense; and not easily intimidated with the prospect of a little discussion. As I had expected, she took me up immediately, giving us to understand that she had very different views of the paternal character of God. In her opinion, it was not reasonable to suppose, that he was such a tyrant as to punish his creatures eternally, for not performing what they could not do, without his special grace to enable them; nor that he would suffer the adversary to carry off the victory from his Son. This was precisely the disclosure which I had wished to draw from her, and afforded the opportunity of a friendly discussion, as I could perceive, with the cheerful consent of the rest of the com-

pany. The discussion was altogether friendly; but unusually protracted for the place. I felt a little uneasiness come over me, more than once, lest it should be continued too long; and yet no chance was afforded of concluding it in a satisfactory manner, without touching upon many points. At length, we reached the last objection and argument, she could recollect in favor of Universalism; and with the same kind feelings with which the argument commenced, and augmented seriousness, I added a few practical considerations, which appeared to make an impression on her mind. "If I were to believe," she replied, "as you do, I should be most miserable." "But what, my young friend, if it should be found, after all, that things are as I have stated? Your reluctance to believe them, your dread of having them true, will not help you. You have told me repeatedly in this conversation, that you find great satisfaction in your belief—that you are peaceful and happy; but what if you should find, at last, that this peace has been an awful delusion? Better be honest with yourself and know the worst of your case, while you have opportunity to escape the wrath to come." So much had my feelings of compassion for her become excited, at this stage of the conversation, that I could not conclude without importunately urging her to give the subject a more candid and prayerful attention. Several months passed, and I heard no more of Miss D. Indeed her distance from my habitation and sphere of labor, did not leave me the prospect of meeting with her soon, if ever again. But after this lapse of time, it was whispered to me, by her friend, that she had been in her company, and at my church, and was more reserved than before on the subject of Universalism. Another Christian acquaintance of her's, informed me, that she had lost her cheerfulness, and appeared very unhappy on some account. At last, a request came from herself, for some further conversation with me on the subject of religion. I complied with the request, and found that all and more, that my mind had surmised respecting her, was true. She had returned from the

visit, at which I had been introduced to her, with very serious thoughts. She went again to the "Universal" church, and heard, and tried to be satisfied with the delusion; but it only added to her fears. She continued to attend, until her apprehensions of being fatally deluded became intolerable. In that state of mind, she one evening returned from the house of *smooth deceits*, and, entering her chamber, threw herself down before Him who seeth in secret, and besought Him, with strong desires, to show her the right way. From that moment, her favorite teacher was deserted. She could never again venture into the place where she had been so miserably and almost fatally deceived. Such was her account of herself; and which corresponded with the subsequent result. It was some time before she found true peace and joy in believing. When she did, it was accompanied with a remarkably humble and self-diffident spirit. Her Christian friends, who watched the progress of her convictions, and observed the blessed change which appeared in her temper, conversation and manner of life, had strong confidence in her piety, long before she dared to entertain more than a trembling hope for herself. That trembling hope became, however, gradually more decided and satisfactory. She was enabled to separate herself visibly unto Christ, and commemorate with heartfelt gratitude and joy, his sacrifice upon the cross. From that time, she lived a new life by faith in his name. Her appearance was habitually that of a meek disciple, who esteemed others better than herself.—But her course was short. A sedentary life, to which she had been for several years accustomed, at last induced a pulmonary complaint, that terminated her earthly existence. Her behaviour, in her afflictions, and during the days and nights of her painful disheartening sickness, was exemplary, and most gratifying to her Christian friends. Her faith was strong in redeeming mercy; and her end peace. "Weep not for me," she said, "I have no fears of death."

The amiable Miss D. is gone to her rest, and will soon be forgotten, except by her weeping friends; but I would not consign to oblivion the grace of God, which appeared in her, nor the means by which that almighty grace accomplished her salvation. The recollection of her is associated, in my mind, with several practical reflections.

1. We should never despair of the conversion of any sinner to Christ—particularly of those, concerning whom it can be said, they are the children of godly parents. They have been dedicated to God, and often presented to him in the arms of prayer.

2. Religious discussion, of the right kind,

is altogether calculated to do good. But to deserve this character, it must be the discussion of important, practical points; it must be carried on with the utmost good will, and be accompanied or followed by earnest prayer for wisdom and grace from above. The angry disputes, which so often occur among professing Christians, and, I may add, the controversial books, written by some in the same spirit, bring injury rather than advantage to the cause of truth. Let none presume to do Christ's work in a wicked manner, lest they be placed in the same rank with those who entirely neglect it.

3. There is no system of error more cruel in its consequences, than Universalism. It shuts up the kingdom of Heaven against the young and unconverted sinner, as effectually as Deism or Atheism. I can scarcely refrain from tears, even at this distance of time, when I think of the religious state of Miss D. when I first saw her. She had actually put away from her all thoughts of earnestly seeking to enter in at the strait gate; nor was it, in the nature of the case, possible that she should thus seek it, till she was delivered from her delusion. The manner in which she ever after alluded to it, was truly affecting. She regarded it as a subject of bitter repentance. Many, I have reason to believe, were the tears of contrition which she shed over it. Let all, who are enticed into this most accommodating and broad way, remember that the end thereof is the way of death.

4. Very great good might result to individuals and to the church of God, from a careful improvement of every opportunity to communicate instruction or Christian reproof to individuals. There are, at present, several interesting members of my church, who have been brought into the family of Christ through the instrumentality of pious conversation. The pastor or some other individual found them in a state of alienation from God, miserable wanderers from the path of life, and seriously warned them, and perhaps *entreated* them with affectionate earnestness, to escape from the wrath to come. And O, how great, how wonderful has been the result. They are now travellers to the New Jerusalem, are trophies of redeeming mercy. How many others might be added to their number, were intelligent Christians, or even all Christian pastors, intent upon improving their opportunities. VERUS.

#### AFRICAN COLONY.

The Board of Managers of the African Colonization Society, proposes to send a vessel, with a select company of emigrants to Liberia, in the course of the ensuing autumn; (provided their expectations in regard



to funds shall not be disappointed,) and free persons of color disposed to emigrate, are hereby invited to send in their names, with testimonials of a fair character and industrious habits. The Colony is now believed to be established on sure foundations, and the advantages which it offers to every intelligent and enterprising man of color, constitute motives for emigration too numerous and too great to be easily resisted.

Each settler soon after his arrival, receives a small plantation, (to which some addition is made, in case he has a wife and children) and to this tract, if cleared and cultivated within two years, he obtains a title in fee simple. This plantation admits of enlargement, at a very small expense. The frugal and industrious are assisted for some months after their arrival if their necessities require it.

Considering then, the many inducements for emigration; the large number of applicants; the reduced price for a passage; and the very limited resources of the Society; the Board of Managers deem it reasonable to expect, that, in all cases where it is possible, those who wish to remove will defray in whole or in part, the cost of their transportation, (the whole amount not to exceed \$25 for an adult, and half price for each child under 12) and to such as will do this, other things being equal, the Managers feel bound to say, the preference will be given.

Convinced as are the Managers, that in ordinary circumstances, every respectable free man of color might easily obtain the means of removal to the Colony, they deem it right to urge them to look to their unassisted efforts, for securing to themselves a share in the privileges of the settlement in Liberia. What these privileges are, the Colonists themselves shall state, in the language of their late address. "Our constitution secures to us, so far as our condition allows, all the rights and privileges enjoyed by the citizens of the United States; and these rights and these privileges are ours. We are proprietors of the soil we live on; and possess the rights of free-holders. Our suffrages, and what is of more importance, our sentiments and opinions have their due weight in the government we live under—our laws are altogether our own; they grew out of our circumstances; are framed for our exclusive benefit, and administered by officers of our own appointment, or such as possess our confidence. We have a judiciary from among ourselves; we serve as jurors in the trial of others; and are liable to be tried only by juries of our fellow-citizens, ourselves. We have all which is meant by *liberty of conscience*. The time and mode of worshipping

God, as prescribed us in his word, and dictated by our conscience, we are not only free to follow, but are protected in following. Forming a community of our own, in the land of our forefathers; having the commerce and soil and resources of the country at our disposal; we know nothing of that debasing inferiority, with which our very colour stamped us in America; there is nothing here to create the feeling on our part—nothing to cherish the feeling of superiority in the minds of foreigners who visit us. It is this moral emancipation, this liberation of the mind from worse than iron fetters, that repays us ten thousand times over for all that it has cost us. We do not expect to remain stationary. We feel ourselves, for the first time, in a state to improve both our minds and our circumstances."

But while we trust that many free men of colour may rely upon their own exertions for the means of emigration, we must say to our friends that our pecuniary necessities are at present great; and that without their prompt and liberal contributions, much which is urgently demanded must be left undone for our cause. Auxiliary Societies and Agents are respectfully requested to remit such sums as they may have or may obtain without delay, as this will greatly facilitate the operations of the managers in regard to their intended expedition.

#### FALLING FROM GRACE.

To the Editor of the Connecticut Observer.

In reading your paper the comment of Professor Stuart, on Heb. vi. 4, 5, 6, the question arose in my mind—Do those who believe in the doctrine, that saints do fall sometimes from a state of grace, actually believe and teach the tremendously solemn truth, that it is impossible to renew them again to repentance: and that such therefore as have once tasted the grace of God, and have reverted to a state of entire alienation from Jehovah, are in a condition perfectly hopeless: "are nigh unto cursing, whose end is to be burned?" Is it not on the contrary, a fact, that they generally believe and teach that they may fall and be renewed again and again: and that there is not so great danger in relapsing after such experience of the grace of God? Has not every one, conversant with those brought up under this faith, heard individuals express themselves thus "In my youth I found my Saviour, but my treacherous heart went back to the world, until after several years spent in sin, in a great revival, the Lord appeared to me again, and put life into my soul." Now, did they inculcate and receive the whole truth, and shew that if any shall fall away, it is possible to renew them

to repentance, seeing they crucify the Son of God afresh and put him to an open shame; would not the doctrine that saints may fall, have less charm to backsliders than it has now? would backsliders be as quiet as they are now? would their friends be as quiet about them? would not every congregation that embraced one, gather round him and weep over him as the certain heir of hell? would not this doctrine, with its results, appear to be the most dreadful; and the opposite the most blessed doctrine in the bible?

One question more. Is it not a clear case that those who are, as it is said, converted a second time, never were converted before, if they are new born of the Spirit, and never fell from grace? for a second conversion is unknown in the bible;—it is impossible to renew them unto repentance.

Perhaps the idea of a second conversion is found in no confession of faith, but is it not one of those practical principles which are more generally received, and more influential than many prescribing formulas? B. G.

*Mutual help.*—The delegates of the Brookfield Association to the General Association, in their report made at the late meeting, made the following statement, after narrating the struggles of the churches in South-Brookfield, Hardwick and Barre.—“Most of the churches within our boundaries have formed themselves into a society, for the purpose of sustaining each other in seasons of trial. They pledge themselves to furnish pecuniary assistance to any feeble church in our connexion or vicinity that may need it. Thus united with one another, and taking the whole armour of God, and relying on his grace, may they remain unmoved in this day, when efforts are made to shake the foundations and destroy the building of God.”—This is a part of the system of the Conferences of Churches as it exists in Maine, and is one of its most lovely features.—*Bost. Rec.*

*From the Christian Mirror.*

#### THE SABBATH.

Mr. Cummings—I was glad to see in your last paper a paragraph relative to a recent violation of the Sabbath. Those who fill high places in the land, should reflect on the importance of their example; and when they are so far unmindful of their duty to God, as publicly to transgress his positive commands, no consideration should deter us from animadverting upon the fact. It has become too frequent to appropriate ‘holy time’ to business or pleasure; and when those in office do it with impunity, how can we expect others to abstain? I would inquire how many of the Members of Congress, from this State, left Washington on the Sabbath, after having received pay not only for that day, but the day following? If any,

how can they reconcile it to their consciences and their God?

MAINE.

A meeting designed to promote the better observance of the Sabbath, was held in Newburyport on Friday the 8th inst. and the proceedings published in the Herald.

Somebody, whose wrath was roused on this occasion, has procured a communication to be inserted in the Herald, together with an article of two or three columns from Walsh’s National Gazette, strongly condemning ‘coercive measures,’ for the attainment of the object.—It appears to us to be small talk.

What is meant by coercion? Who is compelled to do any thing for the Sabbath? Who is forcibly made to abstain from breaking it?

Ten, or twenty, or an hundred men, meet together and agree not to travel on the Sabbath, except in extreme cases. Who has a right to find fault with this?

We never entered a stage coach on the Sabbath in our life. Whose right does this infringe?

Suppose we should call a meeting for the same purpose as the one mentioned, and fifty persons should agree not to travel on the Lord’s day themselves, and to do all they can to prevent others. Is this any body’s business but their own?

We also see (we are too far off to hear) great grumbling about the establishment of what are termed ‘Pioneer stages,’ which rest on the Sabbath. Now we have known opposition stages to be run in this part of the country more than once, and though the ‘old lines’ were something angry, we never heard them deny that the new lines had a right to run. Christians in this free country, have a right to keep the Sabbath as they please. Any man may set up a coach at his pleasure; and is moreover perfectly at liberty to let his horse rest one day in a week, or to keep him the whole time in utter idleness, if that suits him better.

And then as to sending vessels to sea on the Sabbath. Leaving out of sight the question whether a merchant has a right to send off a vessel on that day,—nobody will dispute that he has a right to keep her at home.

Away then with this idle cant about coercive measures, and the infringement of private rights. The Christian has a right to keep the day holy. The Christian will keep it holy.—N. H. Obs.

From the New-York Observer.

#### JACK, THE SAILOR.

*Extract of a letter from Stephen Prust, Esq. of Bristol, England, to his friend E. P. of this city dated June 28. 1828.*

Last evening a country minister dropped in and spent the evening with me; in the course of which I delighted him by relating the gigantic efforts making in the Redeemer’s cause in America, which rejoiced his heart. On mentioning the Sailors’ cause, he told me that some years since, after study, he took a walk for recreation, in the course of which he met an old sailor with a basket of eels. So my brave fellow, says the minister, you have been taking a little sport, I see. “Yes, your honor; Jack’s becalmed,—snug moored in ordinary,—so I thought I’d go a fishing to keep me out of mischief.” Well, that’s right: the devil tempts every man, but an idle man tempts the dev-



il.—You seem to have weathered many a storm. Yes, your honor: I have mounted over many a salt water stile; faced many a hurricane; braved many a battle for my king and country; and now, nearly worn out in my timbers, I am laid by like a hulk." Well my friend, in the decline of life we want rest to prepare for the last enemy, death. I suppose you go to church. "No, your honor; I can't say I do." Why? where do you live? "In W——, that lays ahead there." You ought to go to church or meeting. Do you know such a meeting? "No, your honor; but I think I have heard of it."—Now, as there is no evening service in the church, suppose you go to meeting. It begins at 6 o'clock, and you have nothing to do but walk in and sit down. Perhaps you may get some good there. "Thank your honor; I'll bring up there to-morrow evening."

Punctually at 6 o'clock, the minister saw the venerable tar enter,—look all around for a clear birth, and then at him in the pulpit, with astonishment to see him there. Recognizing him immediately, he paused, and at length took his seat. During the service, he perceived his eye fixed on him, and now and then a tear trickling down his furrowed cheeks. After this he attended regularly every Sabbath evening. Some months after, the minister met him again in the country: told him how happy he was to see him attend at meeting; and told him there was morning service at half past 10. "Is there your honor? then I am sure to be there." There he came month after month, usually stopping to grasp the hand of the minister as he passed to the vestry, his eyes gushing out with tears. "Oh your honor, it does me so much good." After a time he found where the minister lived; called on him; told him he was going to London; and came to ask him whereabouts in London he could hear such preaching? The minister told him at Surrey Chapel;—that he would like to hear the dear old minister there, Rowland Hill—the seamen's friend. He thanked him, set off, was absent six months. When he called again, he said he was delighted with the old boy at Surrey; but he was now come to moor for life under his lee and wished to join his church. After due examination he was proposed to the church, who unanimously received him, though he had not language to describe his feelings, but with tears exclaimed, "Oh, it does me good to hear of Jesus Christ, who is able and willing to receive a poor worn out sailor. If his honor, the minister had not spoken to me about Jesus Christ, I must have been wrecked in the infernal pit.—Now Jesus Christ takes care of me; oh how I love his dear name!"—He lived some years a simple hearted Christian: grew in grace, and died rejoicing in the salvation which is of faith in a crucified Saviour. The minister, visiting him on his death-bed, prayed with and for him, closed his eyes in death, and has no doubt but he shall meet him at the right hand, among the redeemed by Christ's precious blood. Oh what encouragement to address those we casually meet!

#### TRACTS BLESSED TO AN INTEMPERATE MAN.

[Communicated by the S. Carolina Branch.]

Some Tracts carried from the city, were given to a man at Orangeburg, who habitually indulged

in gross intoxication. About three weeks from the time of receiving them, he called on the family who had put them into his hands, thanked them very heartily for their kindness, and stated, not only that he had broken off entirely from the use of ardent spirits, but that he indulged the hope the Tracts had been blessed to the salvation of his soul; that by the grace of God he had commenced altogether a new life. The family have affirmed, that his appearance, and as far as they know, his conduct, corresponded with his assertions.

Another instance will show the estimation in which Tracts are held in the interior. A gentleman passing from this place through North-Carolina, took a bundle of Tracts, and adopted the practice, wherever he spent the night, of laying out some, in such a manner that the family might peruse them in the evening, if they chose, and of leaving a few in the morning where they were acceptable. When his stock was almost exhausted, as he was gathering them up one morning, he remarked to a young lady standing by, that he had but a few Tracts left, but he would leave a part of them, if they would accept them, and handed her one, that he thought suitable. She replied that she would prefer one or two of the others, if equally agreeable to him, as she had that one already. The lady of the house then observed, that her daughter, fearing the gentleman would not be able to leave that Tract, had sat up nearly the whole night to copy it. This fact needs no illustration.

#### A SENECA INDIAN YOUTH CONVERTED BY A TRACT.

[Communicated by a Missionary, to the American Tract Society.]

The friends of the Tract cause may, perhaps be gratified in the publication of the following fact, which came under my own observation, and which you are at liberty to use in any way, which may tend to awaken an increased interest in the noble enterprise in which you are engaged.

At one of the Mission stations among the Seneca Indians, of which I have the particular superintendence, an Indian youth had, by punctual attendance on the Mission School, become so far advanced in the knowledge of English and general intelligence, as to be very profitably employed in the translation of one of the Gospels into his native tongue, for the benefit of the Tribe. After finishing the portion assigned to him, one evening in the month of March, I perceived he was unusually dejected. I asked if he were sick. His reply was, "I am not well, and have not been for several days:—but my sins give me much more trouble than my sickness"—and burst into tears. On becoming a little composed, he put into my hand a Tract, and said, "The reading of this Tract has given me feelings I never had before: it has made me feel that I am a guilty, undone sinner, and that I must be lost, eternally, if God do not have mercy?" It was the Tract entitled "*The Widow's Son*," (No. 35.) "I feel," continued he, "that my situation is the same with that young man's, whose feelings are there described." After addressing him in the manner which I thought his present state of feeling required, he left the room weeping, and I believe, went out in-

to the grove and cried unto God. He continued anxious about his soul for several weeks. He now states, that, one evening, as he was calling upon God for mercy and salvation through the Lord Jesus, and almost in despair, these words came into his mind very forcibly: "Thy prayer is heard: sin no more." He believes these words were applied to his heart by the power of the Holy Spirit. He rose from his knees, willing to throw himself at his Saviour's feet. His feelings—his views of God and the Saviour were changed—every thing was changed. He is now rejoicing in a comfortable hope of eternal life, and says he is willing to do any thing, or suffer any thing whereby God may be glorified. I am happy to state, that thus far his conduct and appearance indicate the reality of the change—and it is our prayer, that God may yet use him as an important instrument of good to his perishing fellow-men.

#### LAST HOURS OF REV. LEIGH RICHMOND.

[From a Letter written by one of his Daughters.]

"He had a great dislike to keep his bed; and I cannot but acknowledge the goodness of God that it was not necessary. He arose every day to the last, and sat as usual in his study, only getting up a little later, and going to bed earlier, as his strength gradually failed him. The last fortnight he was very silent, and appeared constantly in prayer and meditation, waiting his dismissal, and the end of his earthly pilgrimage. At this time nothing seemed to disturb him; and he appeared to realize the full import of that blessed promise, 'Thou wilt keep him in perfect peace whose mind is stayed on thee.' I have often thought he exemplified the faith his favorite Leighton commends, 'Let thy soul roll itself on God, and adventure there all its weight.' It was indeed an unspeakable delight to us to observe the unruffled calm of his soul; and it confirmed our minds in the truth and value of the doctrines he had taught for thirty years. We had seen our beloved father prostrate in soul before God, under a consciousness of in-dwelling sin; we had heard him bemoaning himself, after a long life of usefulness, as an unprofitable servant, renouncing again and again all hope of salvation by his own goodness, and fleeing to Jesus as his only refuge. 'To use his own words, 'It is only by coming to Christ as a little child, and as for the first time, that I can get peace.' Yet, though for a time perplexed, he was not forsaken. We saw him comforted of God, and proving what he had often said to me, 'Christ has firm hold of you, however feeble your grasp of him;' and now we saw him strong in faith, and in the last hour of dissolving nature, rejoice in the sure and certain hope of the glory of God. He did indeed find, to use the dying words of my beloved brother, 'the rest that Christ gives is sweet.' He was silent, but it was a most expressive silence, and revealed emotions of joy and praise not to be described. Many touching circumstances occurred, which showed both the man and the Christian; but they are of too delicate a nature to be communicated beyond the circle of his own family.

"Two days before his death he received a letter mentioning the conversion of two persons (one

whom was a clergyman,) by the perusal of his Tract, '*The Dairyman's Daughter*.' When the letter was given to him he seemed too feeble to open it himself, and desired Henry (his son) to read it to him. The contents deeply interested him. He raised himself in his chair, lifted up his hand, and then let it fall down again, while he repeatedly shook his head. His manner spoke the greatest humility, as if he would say, 'How unworthy of such an honor!' For a few minutes it seemed to administer a cordial to his fainting spirit, and led our minds, in reference to our dear father, to contemplate the near fulfilment of that promise, 'They that turn many to righteousness shall shine as the stars for ever and ever.'

"About 5 o'clock, on Tuesday, the 8th of May, 1827, we persuaded him to go to bed, but we little thought death was so near. He could not walk, and we were going to ring for a servant to assist him; but he said, 'I should like Henry to carry me.' He was wasted to a skeleton: Henry took him up with great ease, and we all followed. I shall never forget this most affecting moment: it was a moment of anguish to me more than the last scene. He seemed to know that he was leaving the study never to return to it—his look told me that he knew it. This was his favorite room, where for more than twenty years, he had constantly carried on his pursuits. There he had written his books, studied his sermons, instructed his children, conversed with his flock, and offered daily sacrifices of praise and prayer. I watched him as Henry carried him out; his countenance preserved the same look of fixed composure. He raised his head, and gave one searching look round the room, on his books, his table, his chair, his wife, his children, and then the door closed on him for ever! He gave the same look round the gallery through which we passed, as if he was bidding farewell to every thing. There was a peculiar expression in his countenance which I cannot describe; it seemed to say, 'Behold I die; but God will be with you!' Henry seated him in a chair: and he sat to be undressed, like a little dependent child, in deep silence, but without the ruffling of a feature.

"About nine he seemed rather wandering, and made an effort to speak; but we could not make out his meaning; only we perceived he was thinking about his church, for we heard him say several times, 'It will be all confusion! Mamma asked him what would be confusion? 'The church! There will be such confusion in my church!'

"About ten o'clock he signified to mamma in a gentle whisper, that he wished to be left alone, to send us all away, and draw the curtains around him.

"About half past ten Mrs. G. tapped at my door, and told me to come and look at my father. She said she could hardly tell whether there was any change or not. I hurried to him. He raised his eyes to heaven and then closed them. I put my cheek upon his; and I believe at that instant, I felt, for I could not hear, his dying sigh. I thought he was sleeping, and continued looking at him, till Hannah said 'Your dear papa is in heaven.' I did not think him dead; and I rubbed his still warm hands, and kissed his pale cheek, and entreated him to speak one word to me; but I soon found it was the silence of death. All turned to poor mamma, who was insensible; and I was thus



left alone with my dear father, kneeling beside him with his hand in mine. The same holy calm sat on his countenance, and seemed to say—**‘THANKS BE TO GOD WHO HAS GIVEN ME THE VICTORY!’**—*From Memoir of the Rev. L. Richmond, by Rev. T. S. Grimshawe.*

### PIONEER STAGES.

“Render to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor.”—*Paul.*

The following communication, says the New York Observer, is from a gentleman of high respectability in New York, who can have no motive for writing but a sincere regard for truth and justice; and who is ready, on any proper occasion, to testify to the correctness of his statement.

### STRIKING CONTRAST.

*Messrs. Editors*—Perhaps it is not generally known that there is a line of stages between Albany and Buffalo, called the “*Pioneer Line*,” which does not run on the Sabbath. The following contrast will show the propriety of such a line.

On the arrival of the steam boat North America at Albany on Saturday last, between the hours of 7 and 8 P. M. I inquired of an agent of the *old line* how soon a stage would leave for Schenectady, and how long we should probably be in going there. He informed me that a stage would start in a few minutes, and that we should probably be in Schenectady in about three hours. I immediately took a seat in his carriage, and arrived in Schenectady, a distance of only 16 miles, 15 minutes past 12 o’clock; and thus, contrary to my principles, was necessitated to travel a part of the way on the Sabbath. The driver and horses appeared worn out with fatigue. The driver seemed attached to his horses, and expressed considerable concern about them; and I should think they could not have been driven faster without being abused. He informed me, that for several weeks he had had his apparel off only twice for sleep; and that he had during this time generally refreshed himself, by taking a nap either in the stable or in his carriage. He informed me that he was from Massachusetts; that his parents were professors of religion; that he had been a driver for several years, during which time he had not attended public worship once! He told me that he knew he was doing wrong in driving the stage on the Sabbath; and assured me that in the fall he would return to his father’s house, and forsake a business which he could not follow with a clear conscience. I pitied the young man from my heart; and when I saw him slumbering, I could not say any thing to arouse him, he having assured me that the horses were so tired, there was no fear of their running away.

On Monday morning I took a seat in the “*Pioneer line*,” and arrived in Albany in about half the time in which I had passed over the same ground the Saturday night preceding. The stage was in fine order—every thing new and spacious and firm—the horses were fresh and invigorated with their Sabbath’s rest. The driver was clean and wakeful, and the whole concern was under the supervision of another accommodating and intelligent young man.

As far as I could judge, the agents of the Pioneer line, at least between Schenectady and Albany, are open and ingenuous. It seems to be their determination to speak truth, and to use no mean and coercive measures to bring men into their carriages.

*From the Rochester Observer.*

### SIX DAY LINE OF STAGES.

*Mr. Chipman*.—I have regarded with much interest, and not a little scrutiny, the effort, from its commencement, in behalf of Christian morals, connected with the establishment of the *six day line* of Stages, from Albany to Buffalo, called the “*Pioneer Line*.” For some weeks past, I have been so situated as to witness, almost daily, its arrangements, operations, and effects; and from personal observation am constrained to express my full conviction of the wisdom of the plan on which it was started, of the positions it has taken, and of the course it is pursuing.

I have no pecuniary interest in the Line, and know not what its proceeds may be, but I admire the intrepidity and perseverance of the men, who, against so many obstacles, have fitted it up with unexampled elegance and comfort to the traveller, and have entered on the bold experiment of testing the moral sense of the community in respect to the Sabbath, and of ascertaining whether the business of staging can be prosecuted consistently with its observance. Of one thing I am sure;—that this effort is well worthy the patronage of every friend of morality, of his country, and of religion; and that if it is not sustained, and fully sustained too, with a decided and efficient patronage that shall oblige those lines of stages which seem to be conducted with a lamentable want of principle in this respect, from self-interest to give up their system of Sabbath profanation, and become six day lines, it will evince a degree of moral apathy in the public mind, which I am unwilling to believe exists.

Two things obviously grow out of the establishment of this line of Post Coaches, and are seen increasingly to wait upon its movements every day and week as it proceeds:—two things, either of which is worth all the time, and toil, and money which have been expended in the work:—it awakens a practical inquiry in respect to the Sabbath, and the importance of its sanctification, and it reports as Sabbath breakers, those lines of stages which prosecute their business in disregard of the duties and sacredness of that day. It awakens the inquiry—*Ought not the Sabbath to be sanctified, and our business and travelling to be done on the six days of the week?* And this it does practically and daily in a greater or less degree all the way from Albany to the Niagara frontier, and more extensively too, in different portions of the country. It raises the question in every reflecting man, where shall I as a traveller, bestow my patronage and my influence, now in the pending of this experiment especially? Shall I incline to the side of Christian morals? Shall I patronize the friends of the Sabbath? Shall I show my good will to the command, “remember the Sabbath-day to keep it holy,” and lend my influence in behalf of that day which is the “organ of heaven’s mercy to man,” and say I am for it, or shall I report myself against it, and strike hands with those who are

trying to prove that this "emblem of eternal rest," cannot be regarded by the owners of public conveyances in the land? and this question goes with him to the stage office, and as he takes his seat in the coach, and is among the topics which he agitates on the way. This is now the practical inquiry of many, to my knowledge, and of many too who do not profess personal piety, but who look at the subject in its relation to the benefits of the Sabbath generally, and the cause of Christian morals; and while it registers on the "way-bills" of this Line of Coaches, an unparalleled proportion of names of men of intelligence, virtue, and respectability; does manifestly result in the better observance of the Sabbath in the community. There may be, now and then, a rush of "*high life below stairs*" on the Sabbath, and a call for a few "*extras*," to prove the truth of the prophecies of a certain memorable "*advertisement*," of last spring; but for one, I seldom see a vehicle journeying on the Sabbath, upon the high road, except it has written on it some one of the names of the respectable subscribers to that advertisement;—and I much regret to see such names employed on the Sabbath, through the country with Post coaches, saying, this is our business, and constantly inviting all to ride who wish,—for folly, or pleasure, or business,—and thus holding out every facility for the Sabbath's profanation.

It reports as Sabbath breakers those whose lines of Stages do run upon that day. This is the sting in it that hurts them, and this it does most effectually. It gives notoriety to their disregard of the Lord's day, and exposes them, by resting itself to the marked attention of the community, as corrupters of the public morals, and they feel it. They feel it deeply. Both their desire of character and their consciences too are troubled. From the oldest and heaviest proprietors, down to the most inconsiderate driver on the box, they know themselves to be thus reported one day in seven, and that the sober sense of the community accords with the report. As they see one and another of their old acquaintance taking their seats in the six day line, they recognize in them the successful conflict of principle, and daily have their memories quickened to the reflection, that they have been too ready to sacrifice principle and conscience in respect to the Lord's day.

In my heart I wish the *Pioneer Line* success, and I believe it is obtaining, and will have it. Its cause is good, and let its main feature be scrupulously adhered to,—the observance of the Sabbath—and let those concerned in it, with its agents and coachmen, &c. &c. prosecute their well intended enterprize as men of sobriety and principle—as friends to morality and order, and the best feeling and prayers of the community will be with them, that they may find it a *profitable* business, and their efforts may be crowned with desired success.

#### GOOD MORALS.

P. S. I am happy to learn that the mail stage from Canandaigua to Geneseo and westward, which heretofore has run upon the Sabbath, was some time since changed to a six day line.

G. M.

A correspondent of the Albany Christian Register says:

Not long since, I took my seat in the Pioneer line, and I not only found comfortable, easy, sub-

stantial carriages, but also active young horses, and steady sober drivers. One little circumstance I must mention. Our stage being ready to leave Schenectady a few minutes before another line, I was informed that the proprietor there told his driver he must get into Albany first, if he killed every horse he had; and accordingly shortly after we left the half way house between the two cities, the driver did turn off the side of the road and ran his horses till they passed us. The Pioneer driver did not attempt to interrupt him but kept his horses on their usual fast trot. This needs no comment to those who value their lives. I would ask every Christian whether he can conscientiously patronize a line that violates the Sabbath? I have heard some say, I do not travel on the Sabbath, and I cannot help what others do. But let me ask such self excusers, though they do not drink rum themselves, if they will afford the means, or countenance the drunkard to get it.

#### A TRAVELLER.

From the New-York Observer.

#### COLLEGE EXAMPLES.

Messrs. Editors—It is peculiarly pleasant to see in youth the hopeful omens that they will hereafter carry on with spirit the benevolent enterprises of their country. Such pleasure was afforded me, in attending the anniversaries of the Societies which have been formed in the College at Princeton. These, I am informed, have existed for several years, and have never failed to report at their anniversaries something worthy of the age. As I have seen no account of their late meetings, some of their friends may be happy to hear from them, and the benevolent Societies of other Colleges may profit from their example. I feel confident that the generous emulation of the youth in our land will be awakened to kindred undertakings.

At the meeting of the *Nassau-Hall Bible Society*, which, at their last anniversary, had resolved, in reliance on Divine aid, to furnish, within a year, every destitute family in the State of New-Jersey with a Bible, it was found that God had blessed them, and the work was achieved. The different Societies of the State, with Christian fellowship, had cordially co-operated. More than 9,000 Bibles had been distributed, and \$1,500 had been passed through the hands of the Society towards defraying the expenses of Agents and Bibles. In exploring the State for this purpose it had been discovered that there was a lamentable deficiency of *common schools*, and the whole State is now engaged in remedying this evil. At the same time, the picture of moral desolation which has been disclosed, has awakened the New Jersey Missionary Society to a mightier effort to supply its dark places with the light of life. The Bible Society also is not satisfied with supplying *every family* with a Bible. It has now resolved to supply, within the current year, *every child* in the bounds of the "*Princeton Sunday School Union*" (which is extensive) *with a copy of the New Testament*; and has voted a donation of \$100 in *Modern Greek Testaments*, to be sent to that afflicted country in whose language we are accustomed to read the new covenant of our Lord and Saviour. I would suggest this example to other collegiate youth. Let them send back the word of



life in grateful return for the long loan of *their letters* of the Apostle to the churches of Corinth and Philippi, which they carefully preserved for us, and from which we have derived so much benefit.

At the anniversary of the *Nassau-Hall Tract Society*, I found by their report, that besides the usual issues, purchased with their own funds, they had distributed by different Agents through the State, during the past year, 150,000 pages of Tracts, chiefly a donation from benevolent individuals in the city of New-York. Other Tracts had been distributed in the State of Ohio, and in the Navy, by individuals who were engaged for this work. Among other resolutions, it was determined, for the ensuing year, to purchase and distribute 150,000 pages of Tracts—since which I perceive, by your paper, \$75 have been transmitted from Princeton, raised with a special reference to the immediate exigencies of the National Society.

The Anniversary of the *Nassau Hall Education Society* was peculiarly interesting, and appeared to promise results of the greatest consequence to the State and to the Church. By their report, three beneficiaries have been aided, during the past year, in their preparation for College; and for the ensuing year, the Society resolved to assume the support and education of *ten Greek youth*,—for whose selection, correspondence has been instituted; and to extend the benefits of education more completely to every youth of enterprise, talents and morals in the State, a Committee was appointed to suggest some plan by which science might be accessible to all. The Committee have since reported in favor of an Agricultural and Mechanical Academy, on an enlarged and liberal scale. The Education Society, I am informed, has since unanimously approved the plan, in which useful labor shall be combined with study; and we hope to see it soon presented to the public in successful operation. For ourselves, we have been of opinion that the system of our Academies and Colleges need some reform, and does not yet reach the demands of our country, either in cheapness or influence on the health and active habits of our youth.

A SPECTATOR.

#### BIBLE CLASSES IN WELLS.

*Furnished by the Pastor, (Rev. J. Greenleaf.) April 5, 1828, and communicated for the Boston Recorder by the Secretary of the Am. Bible Class Society.*

The first attempt to introduce the systematic study of the Holy Scriptures among the people in this town, was in May, 1817. About thirty young people were associated together at that time, and engaged in the study of the Bible. They were not called a Bible-class, that name not having been then appropriated to meetings of this description; but the exercises were similar to those in many Bible classes at this day. Wilbur's Biblical Catechism was introduced, and the members either committed to memory the Scriptures and recited them in answer to the questions, or consulted them, and wrote answers in their own language. The meetings were continued until winter, and then suspended until the opening of the

next spring. In May, 1818, they were resumed, and continued till autumn, when they dwindled away, and were relinquished. It is impossible to ascertain at this distance of time all the good that was effected by these exercises. A few striking cases can be named wherein distinct religious impressions were made. In the course of the summer of 1817, the mind of one young person was deeply impressed by writing an answer to the 8th question in the Biblical Catechism, concerning the immutability of God. The inference was irresistible that if God was unchangeable, then the sinner must change or die. Soon after this, the 34th question was given out for consideration—*"What are the consequences of sin in the world to come?"* A young lady was employed at home on the Sabbath in committing to memory the scriptures referred to in answer to the question. Among them was Isaiah xxxiii. 14; *"Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?"* This passage was fastened on her mind, and excited within her the keenest distress. But she revealed her sorrows to no one, and came that evening to the meeting. As providence directed, she was so seated that the question came first to her. She rose to answer, but could not speak. She burst into tears, and sat down. The question passed to the next. She also attempted to answer, but could not, and sat down in tears. These two sat weeping during the remainder of the exercises, and at the close opened their minds to each other, and found themselves in similar distress. In this situation they repaired to the house of one of them, where their altered countenances made an impression on the mind of the mother which was never effaced until she found peace in believing. In May, 1818, she and the three young persons above named were admitted into the church together.

For six years following, no attempt was made to introduce Bible class instruction in this place.

In April, 1826, a Bible class was again formed. The names of about 55 young persons were enrolled as members, though not more than 25 were in any degree constant at the meetings.—Among these were seven professors of religion. Emerson's Union Catechism, Wilbur's Biblical Catechism, and M'Dowel's Scripture Questions, were used. The meetings were continued once a fortnight through the summer, and it was feared that when winter came they would be relinquished. At this time, vital religion was very low in the town. About the middle of October four young ladies entered into an engagement with each other to spend half an hour every Saturday evening in secret prayer for the Bible class. This engagement was not then known to any but themselves, but was graciously noticed by Him who heareth prayer. Towards the latter end of November when we were expecting the members would become remiss in their attendance, to the surprise of every one the Bible class began to increase. The young people manifested an inclination to attend, it came into favor with the people, and began to be occasionally remembered in prayer. In January, 1827, an awakening became visible among the people, embracing many members of the Bible class. In the course of the winter it had been suggested to those members who were hopefully pious, that it would be expedient they should meet

together for prayer an hour previous to the meetings of the class. The first meeting of this kind was held on the 17th of February, though only three persons attended. About 50 attended the meeting of the class that day. A very deep solemnity prevailed, and at least six persons were awakened at that time, who have since given evidence of religion. At the next, and several subsequent meetings new awakenings were discovered, and indeed the appearance of almost every meeting of the Bible class for six months indicated deep feeling, and exhibited new proofs that a divine influence was attending the word, and many were falling before it. Religion has been much revived in the town, and a powerful outpouring of the Spirit has taken place, in which the Bible class has been specially distinguished. At present the whole number of members is about 130, twenty-nine of the number have united with the church from May 1827, to January 1828, and several others are now considered hopefully pious. It is believed that within the year 1827, the praying persons in the Bible Class increased from about 10 to more than 50.

It had long been considered desirable to interest the heads of families in the systematic study of the Holy Scriptures. The advantages of the Bible class had been chiefly confined to young females, and it seemed difficult to bring within it any other class of the people. But after much consideration an attempt was made to establish a meeting independent of the Bible class, which should interest the people more generally. Notice was accordingly given from the pulpit that on a certain evening the married men and those only were requested to assemble. About 25 persons attended the first meeting. This was January 18th, 1827. After conversing for some time on the importance of the subject, it was agreed to hold a meeting weekly for consulting the Bible, each member in turn selecting a chapter which should be considered in private during the week, and read and expounded at the next meeting. This meeting has been continued to the present time, and now embraces about 90 married men. About 20 single men attend occasionally, and many females come in as hearers. It is not called a Bible Class, though in effect it is such. Questions are proposed relating to the portion of scripture under consideration at the time, various expositions examined, and the whole treated in a familiar manner, as seems best calculated at the moment to enlighten the understanding, make a distinct impression on the mind, and reach the conscience. The meeting is deeply interesting, and seems to be laying a broad foundation for future good. Three men, now undoubted Christians and members of the church, trace their first serious impressions to some of these meetings. How many more have been savingly benefitted thereby is not certainly known, but since the establishment of the meeting in January 1827, 13 married men have united with the church, and at least three others are considered hopefully pious.

From the Boston Recorder.

#### TEMPERANCE.

Messrs. Editors,—I have been much pleased with the accounts given in the Recorder from week to week, of the exertions making to sup-

press the alarming evil of intemperance. I feel disposed to relate one fact, which you are at liberty to use as you may think proper.

I am a partner in a retail store, which commenced business more than two years ago, in a place where intemperance is alarmingly prevalent. After due consideration, we came to the determination to exclude ardent spirits, entirely from our store; although it was the opinion of some that our business would be materially injured by such a measure. A few weeks since, I inquired of the acting partner, relative to the probable amount of losses from bad debts. He informed me that twenty dollars would cover, not only every loss, but every doubtful debt; and added, "*We have no whiskey customers.*" Yet we have done a good business, and our credits have been considerably extensive. It is the decided opinion of my partner, that our establishment is now worth more, than it would have been with the addition of the profits on many hogsheads of spirits which might have been sold.—These facts speak for themselves.

—, Va. August, 1823.

S. W.

#### Missionary Intelligence.

##### LONDON HOME MISSIONARY SOCIETY.

The meeting was addressed by the chairman and several others, both Clergymen and Laymen; among whom were the following, whose remarks, as they contain several interesting allusions to this country, will be read with satisfaction, and we hope with humility, by the friends and patrons of the A. H. M. S.—*Home Miss.*

*Rev. F. H. Burder.*—America has been mentioned in the report, and I conceive there is no person present who will not feel an interest in the welfare of that great country. Two things are essentially necessary to our success—urgent effort, and humble dependence on the Divine blessing; and these have been both displayed in the American churches. They seem to be acting on a large scale, extensive like the rivers of their country, and vast as the mountains and forests of their native land; a scale broad and comprehensive as the religious liberty which they enjoy. We hear much from our commercial men of the extension of the interests of this country, in consequence of American Independence; I trust it will also be manifest that the cause of God has been in a proportionate degree advanced. When I hear, either by means of private communications or public documents, of the promotion of religion in that country, I confess very peculiar feelings are excited in my mind. I feel that there is cause for shame and humiliation; and that an impulse ought to be given by the information to the spirit of prayer, that God may be given no rest till he pour down on his people and his churches here, an increased measure of his Holy Spirit—till he refresh us with some drops of that mighty shower which has been for years shed on our American brethren.

*The Rev. W. Orme.*—America is indeed a great country:

"A world of wonders, where creation seems  
No more the work of nature, but her dreams."

It is great in its religion, and in its examples of benevolence, general philanthropy, and extensive



usefulness. Its example is such as Britain will do well to imitate, and with which we shall do well to co-operate, and keep pace. The Americans are trying a great experiment; they are endeavoring to shew the possibility of a country's maintaining itself by its own resources and internal strength. It has been charged on religion, by those who knew her not, that she is a mere engine and tool of the State. America enables us to refute this charge. It is delightful to know, that in this advanced age of christianity, she has lost none of her primitive powers, nor any of those principles by which she was at first distinguished. It affords us satisfaction to see that she can exert her influence, and advance the interests and happiness of mankind, even when no motives of a political kind can have any operation. (The Rev. gentleman then referred to a document, in which it was stated that the number of places of worship in New-York, in proportion to the inhabitants, greatly exceeded those of the metropolis of Great Britain.) The experiment, which is now carried on in America, is one calculated to put Europe to the blush. It is a society united to promote the glory of God, and to advance the kingdom of his Son. It is calculated to do more good in refuting the cavils of infidelity, than perhaps any thing else in the present day. The resolution refers to the connexion of America with England. The persons who first went forth to that country, were bone of our bone, and flesh of our flesh. They went forth to plant Christianity in that land, and with it they planted the tree of liberty, that both might grow together, and bring forth the fruits of righteousness; and from this small stock of emigrants have sprung up a race of men, active and intelligent, liberal and useful.—The resolution refers also, to our common language; and who, I ask, does not rejoice that his mother tongue is the same as that spoken by his brethren in America. Another tie by which we are united is, that of christianity. I hope we shall continue to be bound together by this tie, in the bonds of permanent love, friendship, and usefulness.

#### AN INTERESTING RECOLLECTION OF THOMAS HOOPOO.

[Furnished by a Clergyman.]

The Rev. Isaac Bird, American Missionary to Syria, told me, some six or seven years ago, the following story:—"I was seated," said he, "at a table, occupied chiefly by clergymen, at the head of which, the Rev. Mr. Mills, of Torrington, Ct. presided. Thomas Hoopoo, (now an assistant Missionary at the Sandwich Islands) said Mr. Mills, came to my house, to visit Henry Obookiah. Henry had gone to another town; but as it was near sunset, I persuaded Thomas to pass the night with my family. His mind, I saw, was shrouded in heathenish darkness. In the morning, he left my house and went on his way. In a short time afterwards, I heard that Thomas was "concerned" for his soul's salvation; and not long after this, that he had begun to cherish "hope" in the mercy of the Saviour. When I remembered how dark and ignorant his mind appeared to be a short time before, I could scarcely cred it this report. Very soon, however, Thomas came to Torrington, "to see" Mr. Mills. He rushed eagerly into my house, and earnestly demanded, "Where

is Mr. Mills?" "He is in the study," was the reply. He flew to the study—threw the door open—and, lifting up both his hands, exclaimed: "O, sir, I thank you! O, SIR, I THANK YOU!" The poor youth had come to pour out his full heart into the bosom of the honored man, who had been the instrument of arousing his attention to the interests of his soul.

Who can say, how many souls will ultimately join with Thomas Hoopoo, in blessing Mr. Mills as the instrument, *through this zealous Missionary, of their salvation!*

Who, that can enter into the feelings of Mr. M. would not count the "blessing" of this poor youth, "ready to perish," a large reward for a life of strenuous toil and severe self denial.—*ib.*

B. G.

#### MISSION AT GREEN BAY.

Our readers will recollect that only a few months ago, Rev. Mr. Miner, who had been laboring for a time in New-Stockbridge, Oneida county, received a missionary appointment from the American Board, for Green Bay; and that he soon afterwards set out for that place, with his family and several others, together with some individuals of the Stockbridge tribe, for the purpose of commencing an establishment. It appears from the following letter, that the blessing of the Lord has already attended his labors. [West. Rec.]

DEAR SIR,—Aware that our Christian friends would be desirous to hear how we succeeded in the mission at Green Bay, I send you the following information.

We arrived safely at Green Bay on the 20th of June; found our Indians from New-Stockbridge in health, and were very cordially received by them. I rejoice to inform you that some tokens of divine mercy have been manifested since our arrival. One of the natives from New-Stockbridge who went out with us, a young lady of twenty, has hopefully become a convert to Christ. She is a person of good education, and I have employed her to teach the Indian School here this summer. She is very faithful to the children, to instruct them in religion and pray with them. Her brother, who is the principal counsellor and composuit in the tribe, is also indulging a hope that he has become a follower of Christ. He has publicly manifested his feelings, and declared his determination, by divine grace, to walk in the narrow way. A young married woman, who was seriously concerned for her soul when I left this place last fall, has since our arrival manifested a Christian hope, and appears seriously engaged in religion. Three other young women, an elderly man, and a youth about 16, have all manifested concern for their souls, and a determination to seek earnestly an interest in Christ. Some of them are indulging hopes. We have no doubt that the Spirit of God is striving with them, and we hope it may soon appear that they are the subjects of his grace. A considerable number of the church appear fervently engaged, and much encouraged and rejoiced in view of the mercies of God towards their people. Five (not of those just mentioned) were added to the church at the communion on the 20th of July.

We hope and believe that the friends of Christ and of missions will pray for the continuance of

this work of divine mercy, and that many may be gathered from this wilderness into the fold of Christ.

I write in haste, and have only time to subscribe myself your friend and brother in the gospel.

JESSE MINER.

Stateburgh, August 1, 1828.

### RELIGIOUS INTELLIGENCER.

NEW-HAVEN, SEPTEMBER 6, 1828.

#### WORTHY OF IMITATION.

Twelve ladies, belonging to the Congregational Society in Bridgeport, have recently become Life Members of the American Tract Society, by the payment of \$20 each. By this noble act they will furnish the destitute thousands in our Western country, with 240,000 pages of Tracts, and be entitled, as Life Members, to 1000 pages besides, every year as long as they live. The blessings flowing from such works of benevolence can be known only in the light of eternity.

#### BIBLE CAUSE.

The Westchester County Bible Society has redeemed its pledge. Every destitute family in the County, amounting to 670, has been supplied with the Bible.

#### COLLEGE RECORD.

The Commencement at Dartmouth College was holden on Wednesday, the 20th ult. On the Sabbath previous, the Rev. President Tyler, in addition to the usual address to the class about to graduate, bid an affectionate farewell to the officers of the college, and the congregation to whom he had, during a considerable part of his residence among them, broken the bread of life.

The Degree of A. B. was conferred on 41 young gentlemen. The Degree of A. M. was conferred on 16. The Degree of D. D. on Rev. John Smith, Professor in the Theological Seminary at Bangor; Rev. Noah Porter, Farmington, Conn.; and Rev. Warren Fay, of Charlestown, Mass. The Degree of LL. D. on the Hon. James Marsh, of Woodstock, Vt.

The retirement of Rev. Dr. Tyler from the Presidency of the college—an office which he has, for six years, sustained with distinguished ability and success—is regretted by every friend to its interests.—The Rev. NATHAN LORD, of Amherst, N. H. has been elected to supply his place.

#### ORDINATIONS.

On Wednesday, the 13th ult. the Rev. HENRY BENEDICT was installed as Pastor of the Congregational Church and Society of Norwalk. Introductory Prayer, by Rev. Mr. Wilcox; Sermon, by Rev. Dr. M'Auley, of New-York, from 2 Cor. iv. 5, "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." Consecrating Prayer, by Rev. Mr. Smith; Charge to the Pastor, by Rev. Mr. Haight; Right Hand of Fellowship, by all the Ministers present; Charge to the People, by Rev. Mr. Hooker; Concluding Prayer, by Rev. Mr. Saunders.

On Wednesday, Aug. 27th, Rev. ORSAN EASTMAN was ordained as an Evangelist at Hanover Church, in Boston. Sermon by Rev. Dr. Jenks. Mr. Eastman will act as General Agent of the American Tract Society in the Valley of the Mississippi.

On the 6th day of August, the Presbytery of Oneida ordained to the work of the Gospel Ministry, Rev. LUTHER MYRICK, and installed him Pastor over the Congregation of Litchfield, N. Y. Sermon by Rev. Henry Hotchkiss.

At the same time, the Presbytery ordained as Evangelists, Mr. ULRIC MAYNARD and Mr. LUKE DE WITT, whose object is to be employed as missionaries in the western States.

#### REV. DR. SKINNER.

We regret to learn that the declining health of this gentleman has compelled him to ask for a dismissal from the pastoral care of the Pine-street church in Boston, over which he was so recently and happily placed. In answer to his request, the Church adopted on the 18th inst. the following resolutions.

*Resolved*, That we learn with sincere sympathy and deep regret, that the feeble health of our beloved Pastor requires the entire suspension of his ministerial labors for a long and indefinite period: an event which we have had reason to fear for some weeks past, but which we fondly hoped would not be realized.

*Resolved*, That we should prefer a temporary suspension of his labors, in hope of soon enjoying them again, if we were not precluded from that hope by his sincere and settled conviction that his enfeebled constitution will never endure the climate of Boston.

*Resolved*, That a regard to his restoration to health and his future usefulness, as well as to the circumstances of this young and feeble Church, seems to render a dissolution of the connexion at the present time expedient:—Therefore we reluctantly consent, that a connexion which we have highly appreciated, and which we trusted would be lasting and eminently useful, shall be dissolved, when a Mutual Council shall sanction these proceedings.

#### For the Religious Intelligencer.

Dear Sir,—A question, signed 'No Mistake,' in the Intelligencer of present volume, No. 6, respecting the propriety of professors of religion vending Spirituous Liquors, occupied my mind for some years. The text of Scripture referred to in the question, and many other considerations, I consider cannot be got over in any other way than many others that professors make to excuse themselves from duty, and for the benefit of those that have a wish to do right, I would say that about 15 months since, I came to the resolution no longer to keep ardent spirits of any kind in my store to sell; and I cannot see that my business has declined, or my profits been less in consequence of not retailing the article; and I would recommend to every merchant who deals in this article, to try the experiment one year, and when he finds how much noise, trouble and drunkenness and profanity he gets rid of in his store, and how much he saves by not harboring or trusting those characters who deal most in it, I am confident they will not wish to resume the business again. And another inducement is, that most of the merchants can vest all their capital in other merchandize equally as profitable. With respect,

J. S. F.—m

Bainbridge, N. Y. July, 1828.



## Revivals of Religion.

*A Letter from a young gentleman in Cincinnati, addressed to his father in Philadelphia.*

Cincinnati, July 7, 1828.

You will probably, my dear Father, be surprised to receive a letter from your absent son in such quick succession to one you have doubtless received some days; but I feel it not only a duty, but an inexpressible pleasure to inform you that I have a hope my heart has been changed from its former impurities, so that I think I can say from my very soul I rejoice to do thy will Oh my God. It is with gratitude I think how God has dealt, not only with myself but your son-in-law, Mr. J——, and with his two brothers, as we all profess to have a hope in the pardoning blood of that Jesus whom you, my dear parent, have so often set before us. We four, humbly believing that there was one baptism, which always followed a belief in Christ, were immersed last Sunday in the river Ohio, and now rejoice in the privileges of the Church. E—— is under serious impressions, and I ardently hope and pray that e'er long she also may have cause to rejoice in the sanctifying blood of the lamb. I am too well acquainted with the feelings of my dear parents on this subject, to suppose that a vindication of our form would be necessary; you believe that all can be received as Christians whose actions prove they are so in very truth. Rejoice my dear parents, that so great a favor has been bestowed on us unworthy creatures, that we may humbly esteem ourselves among the children of God. Since my last letter, the Lord has been working wonderfully in this place. You may recollect that I stated in my last, that there were signs of harvest ready to be gathered,—and now, the Lord has commenced to work like himself, both in the Baptist and Presbyterian churches. In the former, last Sunday, about forty were baptized, and received into the pale of the church, and the work is still going on gloriously. About one hundred adults and infants have been admitted into the visible church of our Presbyterian brethren, and the work is far from stopping. The prodigal sons are returning in crowds to their father's house, and the most stony hearts are melted into contrition. Oh it is a glorious sight to see sixty, seventy and one hundred mourners, seated separately from the congregation, weeping as though their souls would burst with agonies, while occasionally the cloud is momentarily dispelled by the bright expression of love and satisfaction, which beams from the mourners eye, while he manifests his hope of pardoned sin; if any thing is a foretaste of heaven, it is this. The plan of operation is something on the Methodist style of calling forward those who feel a desire to forsake their sins; and they do come with melting heart and streaming eyes in crowds before the congregations, that they may be made the subjects of special prayer by the church. After seeing the effects of this mode of preaching I never desire to see the cold formality of our Philadelphia churches; here indeed it is the Lord's work and wondrous in our eyes. If I thought a similar plan of operating could be established in our eastern churches, I would enter more into detail, but I deem it unnecessary, for the effects produced are strong evidences of its being the means used by a good providence of bringing sinners from darkness to light, and to the knowledge of our Lord and Saviour Jesus Christ. If you could be here, my father, the enjoyment you would possess would be exalted, for you would find your Lord and Master more honored than in your city, and much of that cold formality laid aside in the acts of devotion. But this work is not confined to Cincinnati. Many parts of Kentucky, where our plans are pursued, are illuminated by the kindly beams of our father's countenance.

But while we rejoice with those that rejoice, and weep with those that weep, should we not remember that there are several of my dear brothers and sisters still unaffected by either the smiles or the thunders of our God? Oh my heart dies within me when I reflect upon their condition. God grant they may see it, and feel they have sinned against heaven and in thy sight oh our Father, and do thou turn them from folly unto the living God. Let us, my dear father and mother, constantly wait before the throne of grace until God gives them a proper view of their condition, and turns them unto their duty to their God. I have had no conversation with W——, since I joined the church; neither do I know what his sentiments on the subject are, but I wish to tell him my sentiments, and who knows but what God may also change his truly rebellious heart. Oh father, assist me with your prayers, and by letter encourage me to do my duty without the fear of man. Please write by return of mail. Let my sister and brothers see the testimony I can bear to the love of God, and of the peace of conscience and joy in the Holy Ghost, given to those who do their duty; perhaps God will bless it to their souls.—*Col. Star.*

REVIVAL IN OHIO.

[Extract of a Letter.]

Cincinnati, August 14, 1828.

"We are still, I trust, making some progress in the great work going on. At Pleasant Ridge, 8 miles from us, 45 were added last Sabbath. A considerable number at Springfield every week are coming forward."—*ib.*

From the Pandect.

IN OHIO AND INDIANA.

A respectable correspondent says—"At a late meeting in Montgomery, about 50 were added to the communion of that Church. O how changed is the aspect of that congregation! The opposers, the swearer, the gambler, the drunkard, &c., now sit at the feet of Jesus with angelic serenity."

Another brother writes thus—"I can truly say I have no rest; yet I never was so happy. The work of the Lord is going on at Springfield. 50 have been added to the Church in two weeks. Several others have come to a decision to join, and many more are anxious. Yet when I look round there seems but little done, so many yet remain in sin. Three of my sons, though in different places, [one in Indiana and two in Ohio] professed to be on the Lord's side, on the same day. I weep for joy while I write. Oh that God may keep me humble, thankful and devoted to his service. At a communion in Brother Lowry's congregation, Indiana, they enjoyed a very powerful season of divine grace. 26 were added to the church." To this we will now add that during the month of July ult. there have been added to the First Presbyterian Church in Cincinnati, on examination, THREE HUNDRED AND TWENTY.

J. L. W.

REVIVAL IN ALABAMA.

Extract of a letter from the Rev. Robert M. Cunningham, to the editor of the Western Luminary, dated,

"Tuscaloosa Ala. 14th July 1828.

Last evening I returned home from the ordination of a young brother. This brother, after itinerating in this State for 12 or 18 months, was called, and is now settled, in that district of country lying between the Warrior and Bigby Rivers—the district in which the humble, pious and useful Andrew Brown finished his testimony. On the arrival of Mr. Brown, he

found a number of his old acquaintances and parishioners settled here. Among these people he labored until his death, collecting, organizing and building up Churches.

These little Churches, when bereaved of their pastor, and left as sheep without a Shepherd, were occasionally visited by some neighboring ministers and itinerant preachers, who were greatly instrumental in keeping alive among them a sense of religion—and the inestimable worth of a preached gospel with its ordinances. In the past and present year two young brethren, from South Carolina, of unquestionable piety and ministerial enterprise settled in these little Churches.

From the time of their settlement, until the present, they have given themselves wholly to the work of the gospel ministry. They have preached in season and out of season, have visited from house to house, the whole extent of their charges. The obstructions thrown in the way of these young brethren, by ignorance, prejudice, the world and Satan, would have defeated the zeal and noble enterprise of a Paul and a Peter, had not God been with them. But glory to his name! who has promised his Ministers, that he would be with them, and that their bows shall stand in strength.

In these Churches, when vacant, Sunday Schools were established and regularly attended by pious parents and the well disposed. The happy effect of these Sunday School exercises, appeared at our last meeting. Seven or eight of these scholars made a profession of their faith in Jesus Christ, and joined the Communion of the Church.

The people met early on Friday, at the place of ordination, and remained until Monday, 12 or 1 o'clock. During this time we observed an increased solemnity. A sense of guilt and danger appeared on the countenances of many, on the first evening of our meeting. Two or three seats were set apart for those who appeared seeking the salvation of their souls. These seats were instantly filled. Others appeared standing round weeping; and many more seats were set a part and filled by those who said, by their sorrowful looks—"Men and brethren what shall we do?" After the second sermon was ended, and some counsels and encouragement, given by way of exhortation, the ministers present, with some of the pious and sensible from among the laity, spent their time until late in the night talking and reasoning with those, wounded by the sword of the Spirit, and anxiously inquiring what they must do to be saved.

The next day, Saturday, the ordination took place. The novelty of the occasion, and solemnity of the scene appeared to fix the eye, and rivet the attention of all within the encampment. For hours, the attention of the multitude was kept up—the number and solicitude of awakened sinners seemed to increase. The ordination now being over, the evening, and as much of the night as could be spared from rest, was spent in talking, consulting, and encouraging these weeping, distressed penitents.

On Sabbath morning the mourners were sought out, collected, and freely and affectionately addressed on the subject of personal religion and their connection with the Church. Out of the number conversed with from time to time, and of whom good hopes were entertained, 17 were admitted to Baptism, and 58 to the communion of the Church. Many affecting cases which occurred in progress of the meeting, were not attended to, for want of time. These anxious and distressed people were recommended to the counsel and care of the ministers and elders, in whose bounds they lived.

#### REVIVAL IN LOUISVILLE.

We learn from the Western Luminary, that the Rev. Mess. Ross and Gallagher, from East Tennessee

(who have for several months been laboring in some of the Presbyterian Churches in Kentucky, and Cincinnati, Ohio) lately visited Louisville, and that during the progress of a *four days*, meeting at that place, about 40 persons were added to the communion of the Church, and a very considerable number came forward to the anxious seats.

#### MUNIFICENT BEQUEST.

The late J. Dick, Esq. of Finsbury square, and upwards of forty years an eminent London Merchant, after making a very handsome provision for his family, has left about 166,000*l.* to trustees, for the purpose of the interest being distributed annually in equal shares among all the Parochial School-masters of the counties of Aberdeen, Banuff, and Moray. This will add about 40*l.* per annum to their income.—*Vt. Chron.*

#### REMARKABLE LIBERALITY.

We announce with great pleasure the fact, that a gentleman in Georgia, has recently sought aid from the Society, to remove the whole number of his slaves (43,) that they may share the blessings of freedom in Liberia. The act of giving liberty to so large a number, will, we are informed, deprive this individual of the greater part of his fortune, and leave him utterly unable to do much towards their transportation. The Society, therefore, in assuming the responsibility to transferring these people of color to the Colony, look confidently for the means to those generous Friends, (and we doubt not that there are many such) who can feel the full force of the appeal which this simple statement must make to every humane Christian mind.—*African Repos.*

#### SUBSCRIPTION ON THE PLAN OF G. SMITH, ESQ.

The object of this gentleman, it will be recollected, is to secure 100,000 dollars to the Society in ten years, by subscriptions of 1000 dollars, each subscriber to pay 100 annually for the term we have stated. To the number of those who have been mentioned in our previous numbers, as associates in this admirable purpose, may now be added the name of E. F. BACKUS, Esq. of New-Haven Conn., whose first payment will be found acknowledged in our list of donations. The liberality in which this plan originated, and with which it has thus far been supported, is worthy of all praise; and we may at least hope, that a sufficient number will be found to complete its execution.—*ib.*

#### SUNDAY SCHOOLS.

The friends of Sabbath schools in Albany N. Y. have lately had a meeting, for the adoption of measures "to exert a systematic influence over the whole city." The Register states, that between 20 and 40 volunteers subscribed the following paper. This is doing business in earnest; with some just estimate of the unspeakable importance of bending the twig that it may be a "tree of righteousness."

"We whose names are hereunto subscribed, do mutually and conscientiously pledge ourselves to discharge the obligations embraced in the following resolutions, viz.

1st. *Resolved*, That we will forthwith make a more vigorous effort to promote the Sabbath school cause in the city and its vicinity.

2nd. *Resolved*, That we will feel ourselves bound to visit at the rate *three families per day*, with a view of completing the whole city in one month from the 11th of the present month.

3rd. *Resolved*, That we will *habitually* visit the children belonging to our respective classes."

This example is worthy of general imitation.



Much is left undone because our resolutions, like the faith of Unitarians, embrace many things in general, but "nothing in particular."

### A SABBATH BREAKER RECLAIMED.

At the annual meeting of the Sheffield and Attercliffe Auxiliary Religious Tract Society, the Rev. Mr. Jones, one of the Secretaries of the parent institution, in a concluding address related the following interesting anecdote.

He said he lately attended the anniversary meeting of a large Tract Association in London, where a clergyman addressed the meeting, and said, that some years ago, three commercial gentlemen met on Saturday evening at Rotherham, and as they would have to remain in that neighborhood till the Monday following, they determined to enjoy themselves on the Sunday.—They ordered their gigs to be prepared in the morning, and started together on their way to Doncaster, intending to make that place the scene of their pleasure. Just as they were ascending the hill on leaving Rotherham, a gentleman in black handed a small Tract to him who was in the first gig, and when he observed what it was, he appeared very indignant, and in order to show his contempt for such a present, he tied it to the cord at the end of his whip, and handed it over to his companion behind. The second, in like manner, passed it over to the third; who, on looking carefully upon it, happened to alight upon a sentence, which forcibly brought to his recollection the prayers and entreaties of a pious parent, of which he had been the object. His mirth and jollity were at an end; the subject occupied his whole thoughts, till the party reached Doncaster. On their arrival he separated himself from them, in order to read and consider the tract. Conviction increased upon him, which, by the blessing of God ended in his conversion. He shortly after gave up his mercantile pursuit, and entered at Cambridge to study for the church. He has since become a minister of the Church of England, and is now engaged in the metropolis, in preaching the gospel he formerly despised. The clergyman concluded this interesting narration, by stating to the great surprise and gratification of all present, that the person thus reclaimed and thus employed, was the individual who then addressed them.—*Sheffield Iris*.

### LIBERALITY.

To the Editors of the Boston Recorder.

The following account of Christian liberality I think ought not to be withheld from the public.

One of the deacons of my church, a man of more than 70 years, and who is a revolutionary pensioner, is so deeply interested in the missionary cause, that he is seldom absent from the monthly concert; although he has to sail two miles; and after he reaches the shore, has to walk two miles more, to get to the place of meeting. He expresses his anxiety for the perishing heathen, by his fervent prayer in their behalf; but this is not all; he uniformly contributes *two dollars* at every monthly meeting; and if prevented, in providence, from attending, at one meeting, he *doubles* his contribution at the next, and although a poor man, and receiving only 96 dollars, as a pension from government, he cheerfully bestows

one fourth part of the whole to aid the cause of Foreign Missions.

Were all Christians to manifest such a regard for the benighted pagans, the treasury of the Lord would be full to overflowing. When shall such a thing be? W.

B——, August, 1828.

### BIBLE CLASSES IN AMHERST COLLEGE.

The Faculty of Amherst College have recently resolved to incorporate into the regular course of study pursued at the institution, the stated and systematic study of the English Bible. The exercises are to be weekly, and are to consist of a careful examination of some portions of Scripture, by the whole class together, under the guidance and direction of a College officer; and also a course of family lectures, on some collateral subjects.

The following is the contemplated plan: Freshman year, Historical Writings—Sophomore year, Prophetical and Poetical Writings—Junior Year, Doctrinal Writings—Senior Year, Lectures on the Evidences and Doctrines of Revelation.

*A good example.*—The following paragraph is extracted from a Regimental Order, lately issued to commanders of companies composing the 25th regiment:—"It is earnestly enjoined upon all the officers of the 25th regiment, of every grade, to utterly discountenance the practice which has been too long indulged of distributing spirituous liquors on days of exercise and review."—*Conn. Obs.*

### THE PIONEER.

A writer in the Western Recorder closes a short journal of his travels as follows:

For the first fourteen miles from Albany we were unfortunate. The arrangements of that part of the line were not yet completed. A stage from some other line, with its jaded ponies and its foul-mouthed driver, landed us at length at Schenectady, and left us to enjoy ourselves for the rest of the way under different circumstances. Since then we have had beautiful stages, and choice travelling companions; not an oath is heard, not an indecent expression from the lips of any one—not even the drivers or the inn-keepers; no signs of intemperance; nothing of that odious stuff which poisons the breath of so many who are called temperate men. To-day our ride has been truly delightful. Success to the Pioneer stages, and to all others that imitate their example.

### Obituary.

DIED.—In this city, on Saturday last, Mr. John Scott, City Sheriff and Tax Collector, aged 55.

At Hamden, on the 17th ult. Mrs. Abigail Alling, consort of Rev. Abm. Alling, in the 75th year of her age—a woman who adorned her sex, and was honored in the sphere in which she moved.

At Hartford, on the 28th ult. Enoch Perkins, Esq. aged 68, counsellor at law.

At Greenwich, N. Y. David Gelston, Esq. aged 85, formerly Collector of the port of New-York.

At Lancaster, Penn. on the 10th ult. of billious remittent, Wm. S. Cardell, Esq. author of "Jack Halyard," and of a new and popular system of Grammar.

At Fairfield, on the 20th ult. Mr. David Ogden, aged 67.

## Poetry.

## ANGEL VISITS.

"No more of talk, where God or Angel guest  
With man, as with his friend, familiar used  
To sit indulgent, and with him partake  
Rural repast."

Milton.

ARE ye for ever to your skies departed?  
Oh! will ye visit this dim world no more?  
Ye whose bright wings a solemn splendor darted  
Through Eden's fresh and flowering shades of yore?  
Now are the fountains dried on that sweet spot,  
And ye—our faded earth beholds you not!

Yet, by your shining eyes not all forsaken,  
Man wandered from his Paradise away;  
Ye, from forgetfulness his heart to waken,  
Came down, high guests! in many a later day,  
And with the Patriarchs, under vine or oak,  
'Midst noontide calm or hush of evening spoke.

From you, the veil of midnight darkness rending,  
Came the rich mysteries to the sleeper's eye,  
That saw your hosts ascending and descending,  
On those bright steps between the earth and sky;  
Trembling he woke, and bow'd o'er glory's trace,  
And worshipp'd, awe-struck, in that fearful place.

By Chebar's Brook ye pass'd, such radiance wearing,  
As mortal vision might but ill endure;  
Along the stream the living chariot bearing,  
With its high crystal arch, intently pure!  
And the dread rushing of your wings that hour,  
Was like the noise of waters in their power.

But in the Olive-Mount, by night appearing,  
'Midst the dim leaves, your holiest work 'was done!  
Whose was the voice that came, divinely cheering,  
Fraught with the breath of God to aid his Son?  
Happy of those men on the mountain's plains,  
Wafted good tidings unto Syrian swains.

Yet one more task was yours!—your heavenly dwelling  
Ye left, and by th' unseal'd sepulchral stone  
In glorious raiment sat, the weepers telling  
That He they sought, had triumph'd, and was gone!—  
Now have ye left us for the brighter shore,  
Your presence lights the lonely groves no more!

But may ye not, unseen, around us hover,  
With gentle promptings and sweet influence yet?  
Though the fresh glory of those days be over,  
When, 'midst the palm-trees, man your footsteps met?  
Are ye not near when Faith and Hope rise high,  
When love by strength o'er masters agony?

Are ye not near, when sorrow unrepining,  
Yields up life's treasures unto Him who gave?  
When martyrs, all things for his sake resigning,  
Lead on the march of death, serenely brave?  
Dreams!—but a deeper thought our souls may fill,  
One, one is near—a Spirit, holier still!

\* Ezekiel, chap. i.

MRS. HEMANS.

The following Anecdote of Godfrey de Bulloign, as Fairfax calls him, is curious, and, we believe, not generally known.—When this great champion of the crusaders was inaugurated King of Jerusalem, he was offered a crown, which he meekly declined, saying, that he never would wear a crown of gold in the place where his Saviour had worn a crown of thorns.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

## THE LITTLE BOY AND POPISH PRIEST.

A Popish priest in Ireland, who is making the Scriptures his daily study, and is an advocate for the schools in that country, which most of the priests oppose, lately met one of the scholars going to school, and asked him what book it was he carried under his arm? "It is a will, sir," said the boy. "What will?" rejoined the priest. "The last will and testament that Jesus Christ left to me, and to all who desire to claim a title in the property therein bequeathed," replied the boy. "What did Christ leave you in that will?" "A kingdom, sir." "Where does that kingdom lie?" "It is the kingdom of heaven, sir." "And do you expect to reign as a king there?" "Yes, sir, as joint heir with Christ." "And will not every person get there as well as you?" "No sir; none can get there but those that claim their title to that kingdom upon the ground of the will." The priest asked him several other questions, to which the boy gave such satisfactory answers as quite astonished him. "Indeed," said he, "you are a good little boy—take care of the book wherein God gives you such precious promises: believe what he has said, and you will be happy here and hereafter."

Sir Henry Wotton was noted for many smart sayings. A Priest at Rome once asked him, 'Where was your Religion to be found before Luther?' To which the Protestant smartly replied, 'Where yours is not to be found:—in the written word of God!'

## YALE COLLEGE.

The examination of Candidates for admission into Yale College will be held on Saturday and Monday preceding Commencement, and Thursday succeeding.

More than ninety of the young gentlemen who graduated themselves a few weeks since, have returned to their college duties, and we have no doubt that many of them will be graduated in due time with all the honors of the University and their country. The remainder of those who left, will probably return at the commencement of the next term, or at least as many of them as the guardians of the college will be willing to receive.

## SERMONS ADAPTED TO REVIVALS,

Being designed to promote both their Power and Purity—By Seth Williston, Pastor of the First Presbyterian Church, Durham, N. Y.—FOR SALE AT THIS OFFICE.

Letters received at the Office of the Religious Intelligencer during the week ending Sept. 3d, 1828.

Daniel H. Adgate; Marvin Leonard; William Thompson; Rev. Daniel Kent; William Barker; D. McClure; William Niles; E. Jones; L. H. Smith; E. Beach; Adam Ramsay; Rev. William Sailsbury; Timothy Everett; Nathaniel Chandler; W. J. Shepard.

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